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CATHOLIC ACTION.

STATEMENT OF THE CATHOLIC POSITION WITH REGARD TO EDUCATION.

London England, Tablet, March 17, 1906. As the result of last week's meeting As the result of last week's meeting of the Catholic Education Council, the following statement of the Catholic position in regard to education has been issued:

position in regard to equestion has been issued:

In view of impending legislation in the present session of Parliament the Catholic Education Council, a body representative of the sixteen Catholic dioceses of England and Wales, deem it dioceses of England and Wales, deem it their duty to lay before the country a statement of the principles by which the Catholic body have always been the Catholic body have always been guided in the past and must always be guided in the future. The educational principles of Catholics are briefly these:

That Religion is an essential factor in Education; factor in Education; 2. That parents have the duty, and

2. That parents have the duty, and therefore the right, to educate their children in the religion which they believe to be true;
2. That this right is given by God, not by the State, and, therefore, can not be taken away by the State;
4. That if the State establishes a system of compulsory education, such system must not conflict with this inslienable parental right, and must allow children to be educated according to the religious convictions of their parents;

object to the children of parents who desire it receiving so-called "undenominational" instruction, they cannot in conscience allow their children to receive such instruction, since it is based on principles essentially Protestant:

testant;
6. That the only education Catholic parents can accept for their children is a Catholic education.

These are the principles that Catholic education.

lics have always proclaimed and always acted upon; and faithfulness to their acted upon; and latitudiness to their principles has entailed on them heavy sacrifices. The Catholic body is ad mitted on all hands to be poor; and yet they have provided for their chilmitted on an insulation of their chilyet they have provided for their children 400,000 school places, of which 300,000 have been provided since 1870. At a modest estimate of £10 per place this represents a capital outlay of £4,000,000. Moreover, they have paid an enormous sum in voluntary subscriptions for the maintenance of Catholics schools. And, in addition to these crushing burdens, willingly undertaken for conscience sake, they have been compelled to pay rates for the erection and maintenance of Board or Council schools to which conscience forbade and maintenance of Board or Council schools to which conscience forbade them to send their children.

RESOLUTIONS. Wherefore to give practical shape to these principles, the Catholic Education Council hereby resolve:

these principles, the Catholic straining the catholic should be reby resolve:

1. That no settlement of the Education question can be accepted by Catholics which takes away from Catholic parents their right (a) to have for their children Catholic schools, in which the teachers shall be Catholics and shall give definite religious instruction under Catholic control during school hours; (b) to have new Catholic schools recognized and maintained, and enlargement of existing schools sanctioned where the needs of the Catholic pupilation so demand.

2. That no settlement can be accepted which does not safeguard the Catholic character of Catholic schools, either by retaining the existing proportion and powers of the foundation managers, or by some equally effectual means.

3. That no settlement can be accepted which does not provide for the continuance and maintenance of the existing Catholic training colleges and Catholic pupil teacher centres, and which does not grant@facilities for extending the means of giving Catholic training to Catholic teachers

4. That any proposal to lease, retter exister.

ing the means of giving Catholic training to Catholic teachers
4. That any proposal to lease, rent or assign Catholic schools to the local education authority cannot but be viewed with grave anxiety, and that any such proposal which conflict with their Catholic character must be rejected. Signed on behalf of the Catholic Education Council.

NORFOLK Chairman. F. R. ANDERTON, Sec.

MASS MEETING OF LIVERPOOL PARENTS
What The Liverpool Daily Post calls "one of the biggest and most enthus lastic denominations is the history of Liverpool Catholicism" took place on Tuesday evening, in St. George's Hall, for the purpose of protesting against the Government's threatened legislation against voluntary schools. The audience was composed exclusively of men, who packed every available inch of space in the huge building. Every one of the forty Catholic parishes of the city was represented, and a corsiderable proportion of the demonstrators had marched down to the hall in processions with bands playing. Many thousands were unable to gain admission, and by o'clock there was an immense assemblage of people outside on the ateau. Overflow meeting were held their midst, addresses being de-

in their midst, addresses being delivered from three platforms.

Prior to the opening of the proceed ings in the large hall, the assemblage sang "Faith of our Fathers." The Bishop of Liverpool occupied the chair, and prominent amongst the numerous company on the rlatform were Alderman E. Purce'l, Councillors H. Miley, T. Burke, A. Harford, T. Kelly and J. A. Kelly. Dr. Sparrow. Messrs. J. P. A. Kelly, Dr. Sparrow, Messrs. J. P. Reynolds, A. Watts, N. Cockshutt, M. Fitzerick, A. Watts, N. Cockshutt, M. Fitzpatrick, P. L. Beazley, E. Horrigan, P. J. Feeny, and D. M. Matheson.

THE BISHOP'S SPEECH. The Bishop, who on rising to address the immense audience, met with a mos enthusiastic reception, according to the very full report of the Liverpool Daily Post, spoke as follows: The Minister of Education, in preparing his new Education Bill, could not have done a wiser thing than ask for the views of the parents. We Catholics could wish for no better court of appeal. Inside this hall and outside it, too, the Catholic working men are assembled in their thousands to prove, if proof were needed, that this education question is one that lies near to their hearts. This meeting is gathered to let Mr. Birrell have the answer of the Catholic man hood of Liverpool. (Cheers) You are not speaking for the Catholic parents merely of Liverpool city or of Liverpool diocese. You unite your voices to
those of the working class of Lancashire who have assembled in Man-

friends to persuade him to try and wrest from you that for which in the past thirty years you have made untold sacrifices, then he and his friends must know that you will set your backs to the wall, and will fight to the bitter end. (Applause.) If I may use a poli-tical simile—though no politician—the Minister of Education should recognise the fact that he does not begin educational legislation with a clean slate. Written on that slate is the existing law, which allows Catholic parents, who share the common burdens of taxa-tion, to have their share of the rates and taxes returned to them unsaddled by conditions that do violence to their onscientious convictions. Minister of Education can be allowed to sponge out that right, guaranteed by the law of the land, we Catholics will want to know the reason why. (Cheers)

A SIMPLE POSITION. Our position is a simple one. We take our stand on the rights of parents as defined by laws human and divine. That right has been expressed by one who was one of the brightest ornaments of the judicial bench in the last century, and who was Lord Chancellor of Ireland. The first Lord O'Hagan, in a legal treatise on parents and children, lays down this on parents and children, lays down this proposition: "The authority of a father to guide and control the education of his children is a very sacred thing, bestowed by the Almighty, and is to be sustained to the uttermost by human law. It is not to be abrogated or abridged without the most coercive reason." This proposition, whilst purporting to be the enun ciation of the principle underlying the whole of the legislation of this country, defines exactly the Catholic position in this matter of education. It is because we are threatened (said the Bishop) with legislation that would abridge the rights of parents that Catholic parents all over the country have risen in arms. (Cheers.) If it be proposed to introduce a national system, by all means let it ome. But you may claim that such laws should be framed, not only in such way as not to curtail the existing rights way as not to curtail the existing rights of parents, but rather to sustain them to the utmost. Your claim is that those who are selected to have such an immense influence on the lives of your children should be persons who have your full and entire confidence. This is a right which the rich men and our right which the rich men and our legislators themselves have both in law and in fact. (Hear, hear.) There is no reason why the poor working man,to whom his children are no less dear, should be deprived of the same right.

A "CLEAN SLATE" NOT DEMANDED BY

Nor can it be urged in favor of the "clean slate" in educational matters that efficiency requires it. The exist-ing laws give the local education authority power to require managers to put their buildings into a reasonable state their buildings into a reasonable state of efficiency—a power that most auth-orities are using unsparingly. What more could reasonably be asked for? The local education authority can in The local education authority can in sist upon having whatever educational qualifications they think fit in the teachers. They can draw up their own syllabus of studies, and their own time tables. They can by inspection see that they are getting good value for their money, as they would in case of any other work let out by the Corporation on contract. More than that; one who holds a Corporation contract can hope to have a reasonable profit: can hope to have a reasonable profit; and the Chancellor of the Exchequer and the Chancellor of the Exchequer by his remarks the other day would seem to be under the impression that profits are made by voluntary school managers. Well, our local education authority in Liverpool are, on the whole, a reasonable body of men. Yet they did not thirk it unreasonable to require the managers to furnish them with an account of every penny stamp spent in necessary correspondence with spent in necessary correspondence with the local education authority. Nor can it be said that the results show a want of efficiency, certainly as far as the Catholic body is concerned. (Cheers.) We may point to Mount Pleasant Training College, admitted again and again by his Majesty's inspector to be an easy first amongst the training colleges of the country. We may point to an easy first amongst the training of leges of the country. We may point to Everton valley, where the Board of Education found their ideals for the training of pupil teachers anticipated to the country of the country by five or six years. As to our schools generally, I have the assurance of one who knows the schools of the North of wno knows the schools of the North of Eng and as well as any man living, that the Catholic schools of the North may challenge competition with any other class of school. (Hear, hear.) Those who cannot understand the strong feel ings of Catholics on this question of school education do not know Catholics, especially our poor Catholics. They do not know that it is just that religion

the one ray of sunshine into their homes, and that makes life tolerable. nomes, and that makes He tolerable.

A FIGHT FOR HEARTH AND HOME.

To a Catholic, then, the fight for the schools is a fight for hearth and home. (Applause.) If any government offer us the alternatives of staryation, by withdrawing covernment. government offer us the alternatives of starvation, by withdrawing government grants, or of giving up the religious character of our schools, we need not tell them what our choice will be. We shall go into the wilderness, but it will be after exhausting every legitimate means of defence. Such an act of oppression will not be forgotten, and until it is repaired it will be a sacred duty not to forgive it. (Cheers.) We cannot disguise from ourselves that it is not so much a question of the future of the Catholic schools. Whatever happens, whatever hardships may await us, they are bound to live, even though nappens, whatever hardships may await us, they are bound to live, even though it be in poverty. But it is a question of the very Christianity of this land. There is, of course, much in the religious system of the denominations around us that we Catholies hold to be arroneous in series of the good faith those of the working class of Lancashire who have assembled in Manchester and elsewhere. And, speaking in the name of the parents of 120,000 children of Lancashire, you wish to tell Mr. Birrell that you expect him, as a Lancashire man, if left to himself, to see that in the new Bill there is to be fairplay all round; but if, on the other hand, he allows his Nonconformist around us that we Catholics hold to be erroneous, in spite of the good faith of those who profess them. But when St. Paul was a prisoner in Rome, and cortain Judaising Christian preachers came to the city and preached a mutiliated Christianity, though St. Paul disapproved of their perversion of Christian doctrine, he rejoiced all the same that at least Christ was being preached.

We cannot stand unmoved whilst we see so much of what is Christ's revelation perish from the face of the land. We cannot be indifferent if much of Catholic truth should cease to be taught in Anglican schools. Gladly would we see non Conformists' children taught in the schools more of that uncompromising dectrine associated with the founders of Methodism—the eternal truths, death, judgment, hell—the saving truths of Christ passion and death, the need of strong personal love of Christ our Saviour. (Hear, hear) THE RISING TIDE OF INDIFFERENTISM.

of Christ our Saviour. (Hear, hear)
THE RISING TIDE OF INDIFFERENTISM.
These are not the days for weakening
but rather for strengthening, the religious sentiment in the rising generation. Keen observers who can read
the signs of the times see the world
fast forming into two camps—the Christhe signs of the times see the world fast forming into two camps—the Christian and the anti Christian. England, if not as profoundly Christian as she was, is still a Christian country. But the evidence of decadence lies around us. The sad falling off in church attendance, except amongst Catholics; the pitiful and al nost frantic efforts made to attract people to church and chapel, the downgrade movement in doctrinal matters deplored by men like Mr. Spurgeon; the decay by men like Mr. Spurgeon; the decay of reverence amongst our children—al these things are so evident that he who runs may read. No wonder that thousands are lapsing into indifferentism, the next step to Atheism. A Cabinet Minister the other day informed us that 50 per cent of the readle of this country were cent. of the people of this country were outside organized Christianity, and outside organized Christianity, and, furthermore, that they were with the Nonconformists in principle. These are the men for whom, more than for the Nonconformists, the board schools have been built. If undenominationalism takes the place of denominationalism in the schools of the land, it will mean for Christian England the handwriting on the wall. Our hope is that this may be averted. But if that adday for England comes, one thing is day for England comes, one thing is certain—one church will be left to bear witness to Christ's revelation to man, and that one the undying Catholic church, and with her will remain her Catholic in page Catholic in reality. (Loud cheering.)

A TIMELY LECTURE

CHURCH AND STATE IN FRANCE. On Tuesday, 3rd inst., Rev. J. V. Tobin, assistant at St. Mary's church, London, delivered a very instructive lecture on the present troubles in the French republic, between the church and the state. The synopsis, which we print below, will be found most interesting, and worthy careful study. The ing, and worthy careful study. The lecture was delivered in St. Mary's Hall, under the auspices of the

Hall, under C. M. B. A.: Father Tobin prefaced his remarks by the statement that for some reason or other the press has not been fair in its exposition of the causes of the rup ture between the republic and the Vat ican. He then traced the growth of France, which was cradled by the church, going back as far as the third century, when Pope Fabian sent the seven bishops into Gaul, then a Roman province. Later, when in the fifth cet-tury, seven German tribes called Franks crossed the Rhine, the Catholic church was already firmly estab-lished in Gaul; and one of its Bishops,

lished in Gaul; and one of its Bisbops, St. Remegius, crowned Clovis the first king of the Franks at Rheims on Christmas day, 496.

After this Pepin, Charlemagne, Charles Martell and other rulers made large grants to the church, which prospered even as France prospered under her guidance. The church held these possessions without dispute until the revolution of 1789, when the French possessions without dispute until the revolution of 1789, when the French people steeped the ground of France with the blood of French laymen and French priests and bishops. The peo-ple lost their heads completely, and murdered each other indiscriminately.

Paris alone.

The rapidly changing governments seized the property of the church, and appropriated it to the uses of the government. The schools, which were all in the hands of the Catholics, were closed up or placed in the control of people, whose aim it was to uproot Christianity in France. The climax came on the 10th of November, 1793, when the French declared that there was no God, and set up a woman from Paris alone. was no God, and set up a woman from the opera as a goddess to be worshipped, under the title of the Goddess of Reason.

the opera as a goddess to be worshipped, under the title of the Goddess of Reason. She was placed on the altar of the cathedral of Notre Dame, and there howling mobs paid her homage. The French even changed the names of the months, the weeks and the days.

The country was in a pitiable condition. The king, Louis XVI., and his wife, Marie Antoinette, were put to death by the republican government. Chaos was everywhere. Stability was lost. Then came the one man in France who was capable of restoring order—Napoleon Bonaparte. He came into public notice through a brilliant a stillery maneouvre when he drove the English fleet from Toulon. The army hailed him as a hero. He was given command of an army corps and sent hailed him as a hero. He was given command of an army corps and sent into Italy, where he conducted the most brilliant campaign. He returned to France covered with glory, and his friends made him first consul in 1800. Not satisfied with this title, he made himself Emparer; and Ping VII. for the Not satisfied with this title, he made himself Emperor; and Pius VII., for the sake of peace, and to mollify his wayward daughter, journeyed all the way to France to crown him emperor in 1804. Napoleon at once set himself to worst the deveatation wearant to repair the devastation wrought by the revolution.

"Society," he said, "cannot exist

"Society," he said, "cannot exist without morality. But there can be ro sound morality without religion. Therefore only religion affords the state a strong and durable support."

Napoleon, though born and reared a Catholic, was not a very good Catholic himself; but he saw that Catholicism was the religion of France, and he sat

the result of the negotiations was that the result of the negotiations was that the Concerdat—really a treaty of peace—was signed. By the terms of the Concordat—in which there are seven teen articles—it was stipulated that the Catholic religion was to enjoy free-dom in France. The Budget of Wor-ship provided for the payment by the state of the salaries of the bishops and ariests. In return, Pius VII. agreed priests. In return, Pius VII. agreed to allow the churches, etc., to remain in the hands of the government, the latter to permit the people to have the free use of the churches for worship. France was to have the nomination of the bishops of France.

In the negotiations the French Emperor added certain articles, relative to the regulating of the teaching and worship of the church in France. They were what are known as the Organic Articles, and to them the French Gov. Articles, and to them the French Gov-ernment has frequently appealed in the past in its disputes with the church. But the Holy See never signed these articles or in any way recognized them, because they were church laws made by the civil power. They also presumed to tell the church what she should each and what she should not teach. Moreover, they made all the religious orders entirely subject to the French bishops and denied to the Pope the right of supervision over them. And And finally they suppressed many of the re ligious congregations. Consequently Pius VII. could not sign these articles without signing away many of the in-alienable rights of the church. But the Concordat he did sign, as also did Napoeon as head of the State. For about leon as head of the State. For about a hundred years the Concordat existed, and would be in existence to day if the French government had not chosen to repudiate and abrogate it. It had its disadvantages for the church, but nevertheless it gave comparative peace to France as long as it was respected and its terms observed. The recent troubles between the church and state began in 1899. In that year the then Premier, Waldeck-

that year the then Premier, Waldeck-Rousseau, introduced a bill making it necessary for all religious congrega-tions to have the authorization of the tions to have the authorization of the Government. This bill, which was known as the Law of Associations, passed the Chamber of Deputies on July 1st, 1901. Waldeck Rousseau fore saw that the application of this law was going to cause grave troubles, and, being a coward, he resigned his office and with a sheling read on his shoulder wandered a fishing rod on his shoulder wandered down the banks of the Seine, leaving to others the unholy task of enforcing the iniquitous law of which he was

the father. He was succeeded in the premiership

He was succeeded in the premiership of France by M. Combes, who was a "renegade cleric" and had attended a Catholic college for many years. When the religious congregations applied to him for their papers as the law required they were refused—all of them. In vain did former Premier Waldeck-Rousseau protest that such action was beyond the scope and intention of his bill. Combes would listen to no one. He had decided that the religious orders must be expelled from the schools orders must be expelled from the schools of France and from the land itself of France. In order to accomplish his purpose he drafted a bill himself and secured its passage in the Chamber on July 4th, 1904, forbidding religious to have any bing to do with religious to have any hing to do with education in France. As a result of this high handed legislation nearly 20,000 Catholic schools were closed and 20,000 Catholic schools were closed and 1,600,000 children deprived of their God-given teachers. The property of the religious orders was confiscated to the State and 250,000 French citizens were turned out upon the street. When they refused to vacate their cherished homes they were driven out by the military. Alas, what a sad spectacle! Alas, for the ancient glory of France "the oldest daughter of the church!" The French soldiers are justly renowned in history. They have won fame on many a hard-fought field of Europe. many a nard-fought field of Europe. But in these degenerate days we see them engaged in the ignoble task of driving from their homes at the point of the bayonet bands of cowled monks and defenceless women. The schools are now in the hands of large are murdered each other indiscriminately. At Avignon 600 priests were killed, and in all France over 1,000 priests and bishops lost their lives during the Reign of Terror. During the same time 8 000 French laymen were killed in Paris alone. nothing more than political partizans, radicals and socialists, and even declared anarchists. Every religious emblem has been removed from the class room, and the new text books must not even mention the name of God. How unuterably sad is the plight of Christ's flock in that misguided land! But Combes and his infidel colleagues were not yet satisfied. They aimed at the complete separation of the church

and state, or rather at the enslavement of the church. True, the country was not ready for such legislation, but they would make it ready. They tried to show that the church was opposed to show that the church was opposed to the republic, which was not true, especially since the letter of Leo XIII, Feb. 16, 1893, advising the people to be loyal to the present form of government. They deliberately sought pretexts for quarreling with the Vatican, by nominating to bishopries persons whom they knew the Holy See would a painet. But the climax came in 1903. But the climax came in 1903, reject. when President Loubet visited the King of Italy in Rome. Ever since Victor Emmanuel seized the Papal States in Emmanuel soized the Papai States in 1870 the Pope has regarded the King of Italy as a usurper, and Catholic rulers are forbidden to visit him. When M. Loubet diregarded this prohi-M. Loubet diregarded this prohibition, and went to Rome, the Popesent a note to all the Catholic sovereigns of Europe, complaining of the action of the French President. The French Government became very angry over this action of the Pope and at once broke off diplomatic relations with the Vatican. They framed a Bill & Sanaration, which passed the Chamber of Separation, which passed the Chamber in July, 1905, by a majority of 108. This happened under the rule of the Rouvier happened under the rule of the Rouvier ministry as M. Combes had fallen from power in the January previous. This bill ignored the existence of the church, abolished the Budget of Worship and Therefore only religion affords the state a strong and durable support."

Napoleon, though born and reared a Catholic, was not a very good Catholic himself; but he saw that Catholicism was the religion of France, and he set himself to the work of re-establishing the church in that country. He opened negotiations with the Pope, and transferred all ecclesiastical prope

they believe that it is but the first towards confiscation as it was a the time of the Revolution, and again in 1904 in the case of the religious orders, and it may yet lead to civil war if the government persists in aggravat-

ing the people.
Father Tobin then referred to the reasons for the present sad state of affairs in France. He attributed it to many causes, among which he men-tioned the infidel press and immoral literature; Jansenism which still lingers in France; the influence of Paris on the rest of the country and the cos on the rest of the coun ry and the cos mopolitan and atheistic character of that city; the scarcity of Bishops and churches, the want of political unity among the Catholies; and perhaps above all, the machinations of the secret societies and in particular the F.ee Masons. The aim of French Freemasonery is the utter destruction of the Christian religion of every form

of it-of Protestantism as well as Catho The lecturer then referred to the letter of Pope Pius X. dealing with the affairs of the church in France, and called attention to its chief points, especially the paragraph where the Holy Father shows that the Concordat was an international treaty and could not be an international treaty and counsent
legally abrogated without the consent
of both parties. But France had presumed to cancel the treaty of her own
accord, and by so doing had broken a
most solemn engagement and inflicted a

most solemn engagement and inflicted a grievous injury on the church.

But, said the speaker, is there any silver lining to the cloud? Will the church derive any advantage from the law of separation? Yes, the church can count some gains from the contest in which she has been engaged. The chief benefit accruing to the church is her freedom in the appointment of Bishops. The Holy Father has already made use of that freedom and consecrated in St. Peter's reedom and consecrated in St. Peter in Rome fourteen bishops to fill some of the French Sees which have been vacated because of disagreement between the state and church relative to the appointment of bishops.

In conclusion, Father Tobin assured his audience that they need have no

fear of the ultimate result, because Christ had promised His church "Behold I am with you all days even to the consummation of the world." The church had held her own against giants like Napoleon and Bismark, and hence she need have no great fear of the little men who are playing she need have no great leaf to the little men who are playing with the destinies of France to-day. He closed with the prophetic words of Lord Macaulay:

"The Catholic church may still exist in undiminished vigor when some traveller from New Zealand shall in the midst of a vast solitude take his stand on broken arch of London Bridge to sketch the ruins of St. Paul's."

A PROTESTANT ON A CATHOLIC MISSION.

"The Churchman Afield "-a writer in the Boston Evening Transcript on religious affairs in this city—did not let the recent Paulist mission at the Cathedral escape notice. He could not very well do so; for, while it lasted this great mission was without a doubt the most impressive religious manifestation in Boston. A mission in one church is very much like a mission in another, and to Catholics descriptions of missions are apt to be commonplace enough. There is of course no danger that enough. There is of course no tanger that a mission ever will become commonplace in the sense that it will fail to awaken a response among the congregation to whom it is given; but Catholies by inheritance who have had, time and time neritance who have had, time and time agair, the privilege of attending or of "making" as the phrase goes, a mission, are very familiar with all its aspects. Not so the Protestant. It is always a great surprise to him to note the quiet, matter-of fact, yet fervent way in which the mission services are conducted, and attended. way in which the mission services are conducted and attended. He finds many things worthy of note to which Catholics are so accustomed that they would never think of mentioning them.

instance, took his seat one evening in the Cathedral and looked around on the sea of men's faces he says that the question "Have we a religion for men?" which puzzles so many Protestants) itself.

answered itself.
"With those standing in the aisles,"
he goes on, "and seated inside the
altar-rail there must have been between five and six thousand men present, and this was not an exceptional evening. Throughout the week this vast congre gation has been repeated. It is up in large part of the same men who have attended steadily, though of course there is a floating contingent. But the significant fact is not the single assembly every evening with a great overflow meeting in the basement be sides, but the practical duplication of the audience every morning between 5 and 7 when Mass is said and confessions are heard. This means that thousands of men throughout this last week have sat on hard benches for nearly three hours every evening, then returned to their homes—many of them residing in the suburbs—late in the evening, only to be back, after a scanty portion of sleep before dawn in the morning to stay an hour or longer at the Cathedral, and to put into concrete form the impulses stirred in their hearts by the preaching of the preced-ing evening."

Describing one of the sermons (on emperance) he pays a compliment to

the lorce, eloquence, and logic of the preacher and says: "The men around me listened as for their lives, and they were almost without exception every-day men who looked as if they had come, mary of them, from manual toil. If they do not compose the masses I know not who make up that much discussed section of our population. But the sermon, make up that much discussed section of our population. But the sermon, argumentative as it was, did not fly above their heads, nor did it leave them in any doubt as to what their attitude should be. Pitlessly indeed did the them in any doubt as to what their attitude should be. Pitilessly indeed did the
Reverend Father bear down upon the
drunkard as a criminal, and not to be
excused because he is a 'good fellow.'
Out of his own knowledge of broken
marriage vows and wrecked homes the

YES_THEY ARE.

We have talked so strongly about "Fruit-a-tives" being a liver tonic, and curing Constipation and Biliousness, that some may think they are not for anything else. Well, they are. "Fruit-a-tives" are a grand, good tonic for the whole system. One "Fruita-tives" tablet three times a day, makes rich, red blood and firm flesh. The same daily treatment and a sensible diet takes away dyspepsia and gives you sound digestion, and good appetite. "Fruita-tives" clear the skin of pimples and blotches-make the complexion fresh and rosy. Get "Fruit-a-tives"___ take them the right wayand see how you improve.

50c. a box. At all druggist.

Easter Bells.

Easter Bells. Send 25 cents and we will send you 5 Easter Bells, regular price 50 cents, only ten gross at this price. Don't delay and be disappointed. Write at once. The Brantford Artificial Flower Co., Brantford, Oat.

preacher pictured the suffering which drunkenness imposes upon others. And yet his appeal for the signing of the pledge was to every man present for the sake of his example if not because of his own need."—Sacred Heart Review.

THE MOST POTENT RELIGIOUS FORCE IN AMERICA.

Dom Gasquet in the Dublin Review. I came back to this old country (England) feeling that the future greatness of the church in America is assured. of the church in America is assured. It may sound perhaps rather absured to speak of "future greatness" when it can count its Bishops by the hundreds, its priests by thousands and its faithful people by millions; and whilst its almost countless institutions and schools are multiplying daily all over the vest are multiplying daily all over the vast continent. But it is patent to every one that in the vast new world of gigantic undertakings, breathing the air of freedom, with fair play and no favored creed, the Catholic church is destined to grow to dimensions compared with which the present is but the first mani-festation of the undying and vigorous life within. Even now she is, without life within. Even now much doubt, the most potent religious influence of the continent of America, and in the battle she has fought in the cause of religious education and of liberty, she has proclaimed to the non-Catholic multitudes the paramount importance of sound religious and domatic teaching as the only basis all true training and morality. It has been and still is a costly fight, but already there are signs that the more intelligent above. intelligent observers are awakening to the serious nature of the opposite policy of the godless education given in the State (public) schools.

NOTHING IMPOSSIBLE FOR CATHOLICS.

The Calendar of the Paulist church, New York, commenting on the Young Men's Christian Association, declares it is no organization for Catholic boys and young men to belong to, but it furthermore declares that an organiza-tion somewhat similar is needed among n. Catholics. As to answer that it is impossible to establish and build up such ange, took his sent and arranged to the Colondar and association, the Colondar arranged to possible! That exclamation is heard at the inauguration of every great work. Not many years ago, when the Knights of Columbus were organized, there were those who said that such a society is those who said that such a society is impossible; nevertheless it was established. Again, in 1893, when it was suggested that priests give missions to non Catholies, there were those who said that such a plan was impossible of execution, and, at the very least, imprudent and untimely; yet the missions to non Catholies are succeeding. So it to non Catholics are succeeding. So it is with this work: a Catholic Y. M. C. A. is not impossible; it needs but the man is not impossible; it needs but the man to organize it. The time is at hand; the boys are waiting, and they are suffering while they wait. It will cost effort; it will cost worry; it will cost money. But it will save boys; it will build up characters; it will preserve religion; in no small measure, it will help to fill our country with mon of help to fill our country with intellect and conscience. The l here. The need is pressing."

THE DANCING EVIL.

PLAIN WORDS BY BISHOP STANG OF THE

FALL RIVER DIOCESE.

Bishop William Stang of the Fall River diocese has issued a letter denouncing public dancing. The bishop

nouncing public dancing. The bisabpeays in part:

'The world may sueer at our teaching and call our denunciations exagerations and unreasonable exactions without solid foundation. The silly girl sees no harm in going to dances until like the unwary butterfly that gets too near the flame she has the wings of her soul singed by the flame of impure love and her innocence has vanguished forever, leaving her the vanquished forever, leaving her that dark prospects of a ruined future, if not an early grave of shame.

"The second plenary council of Baltimore makes it our sacred duty to attack and condemn immodest dancer,

ose parents rs as well as easy natur-ading literaes of similar ng apprecia-holic popula-Not inaid that our

to papers ic publishers, ations in the cy to make of the mind,